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Editorial Notes.

Among the "impossibles" of Dayanand's teaching as found in the *Satyarth Prakash* is the Incarnation of the Deity. The reasons for this dictum are not stated.

It is probable that such ultra dogma grew out of a revulsion from the gross and abominable idolatry of orthodox Hinduism, just as the bald Unitarianism of Islam was a reaction against the gross idolatry of Arabia. It is always easy and natural perhaps to cut a knot rather than to untie it. Certainly it was natural enough for Pandit Dayanand, when he had rejected a multitude of so-called *Avatars* or Incarnations, to spare none of them. The truth is that of all these incarnations none deserved to be spared. They were all sinful beings, many of them so gross in their immorality that they would not be tolerated among ordinary sinful men! To reject them as Incarnations of the True God was right.

The position assumed by the Pandit and his disciples cannot, however, be maintained. The idea of incarnation is clearly taught by the Vedas. It has been held by all nations in some form. It underlies the thought of Transmigration. If reincarnation is possible to soul, why impossible to the Author of soul? To be sure it is not possible that the Incarnate deity should be sinful or limited by the boundaries of the finite being in which

He reveals Himself, or be subject to the conditions of the finite. While this is true it does not follow that incarnation is impossible. The most commonly recognized attribute of Godhead is his Omnipresence. In the minds of all, who believe in a living personal God, this Omnipresent God is Omniscient. For this reason He is equally and entirely present in every part of the universe as the All-knowing, All-powerful, All-holy and All-loving God. How natural and appropriate that such a God should reveal Himself, and if He reveal himself why not by incarnation?

The Christian scriptures recognize this truth from the beginning. They tell of but one Living and True God. But everywhere this God reveals himself and often in incarnate forms. In the Old Testament the most common way was by the Theophany, in which He appeared to Adam, Abraham and others in a human form. Once He appeared to Moses in the glory of an illuminated bush. By prophet and seer an Incarnation in human flesh was foretold. In time this Incarnation appeared in Jesus the Son of Mary. The question of the Incarnation does not rest upon the mere claim of Jesus. That claim was demonstrated by signs and wonders which could not be gainsaid. His resurrection and ascension in the sight of many witnesses might have been thought sufficient evidence of the truth of Jesus's claim to be God Incarnate. "He that hath seen me hath seen the Father." But we have the

History of eighteen centuries to prove that claim. His word and His teaching ever spreading is everywhere conquering the unbelieving, leading them to see in Jesus their Lord and their God.

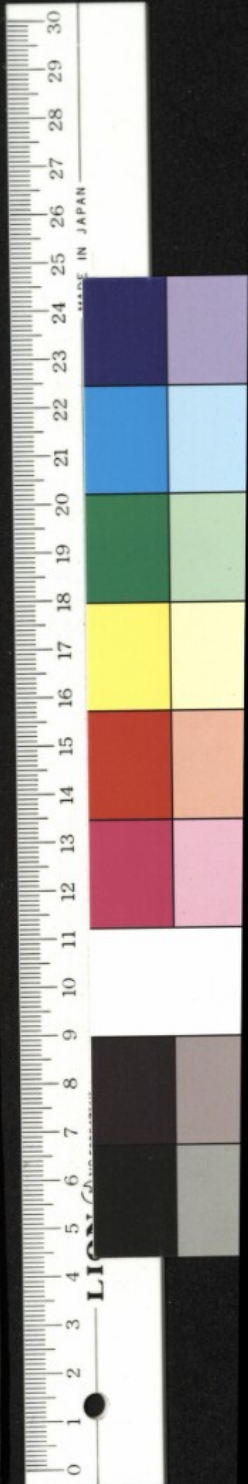
The Pandit astrologer, who predicted a great shaking up of India from the Himalayas to Cape Comorin has once more been proven to be a false prophet by the failure of his prophecy to come to pass. It is now to be hoped he will fulfil his promise to curse Astrology as a fraud and then retire from the business.

The Missionary Conference annually held in Mussoorie will be opened on the 17th day of September. The program promises a profitable assembly. Missionaries and workers who can afford to attend will not regret the time and money spent.

The work and aims of the Society of Christian Endeavour are being strongly represented in India by the Secretary for all India the Rev. Mr. Hatch, who has come to India on a three years' Mission. Already nearly one half the time has expired. He is at present in Mussoorie.

The importance of this world-wide organization can hardly be exaggerated. The following incidents will illustrate some of the ways in which it is advancing in various parts of the world:—

"At the recent Japanese national



convention thirty new societies were reported for the year. In a banner contest in which forty-six banners competed, the one taking the prize was a fine piece of straw matting, the chief product of the Okayama region, on which was painted a map of the prefecture covered by the union."

"Several new societies have recently been formed in Andalusia, Spain, one in Cordova, the former stronghold of Mohammedanism. Spain has proportionally the largest number of Mothers' societies. The enthusiastic Juniors interest the mothers to ask for a society of their own. The societies have won most of their members from catholicism, and many of the associate members are Catholics."

"Yu-yuô, China, has been the seat of an annual convention of Endeavorers for several years. This year it was changed to Ningpo. The people come in boats and live in their boats during sessions."

"The British National Christian Endeavor convention recently held in 'the Calico City,' as Manchester is dubbed over the waters, packed St. James Hall with 8,000 people, and brought a new experience to the city. Thousands of Endeavorers sang under the starry sky until the amazed policemen turned the traffic into other streets and let the song go on. One inquiry meeting was held in the middle of a roadway, in which men and women expressed a longing for the joy with which the singers overflowed."

The time has come to say that no Church organization is complete which has not organized a Society of Christian Endeavour. The Sunday School is the best institution for the education of the children and youth of the masses in a knowledge of the facts and doctrines of the Bible. The Society of Christian Endeavour is the best organization in the churches to make practical and real the Christian life. The principles of this Society are capable of being adapted to the needs of every denomination. Its character and life depend upon the pastors of the Church in which the local organization exists.

Question and Answer.

Question. If Jesus Christ is the only way of salvation, why did God not send the Gospel to India before?

Answer.—If you had thought out the meaning of the Spiritual phrases on which the statement that Jesus Christ is the only way of salvation is based, you would have experienced no difficulty. Christ's death is the ground on which salvation rests, and but for that none of us could hope for mercy. That death foreseen from eternity and was taken account of in all God's relation pointed on to it.

It was not the death of an individual man merely. Jesus was the incarnate Son of God by Whom all things were made, Who is the life of men, Who is their elder Brother, Who became the Son of Man, the Representative and Head of the human race. Hence He stood forth to the Father as representing all men, past, present and to be; and His acts have universal effect. And so men who lived before His incarnation, and millions who never heard of Him have the benefit of His life and death.

As to the late proclamation of the Gospel in India, several things may be said. First the Gospel was brought to India earlier than perhaps you think. Syrian Christians have lived in India for at least 16 centuries. Probably there has never been a generation in the Christian era which has not seen a Christian teacher in Northern India also. During the last four centuries Jesuits and for 200 years Protestant Missionaries have worked in India. And though it is only in the last century that protestant churches have carried on Missions in India with any real energy, this is to be put down to their backwardness and not merely to God's design. Had the churches done their duty, India would have been more widely evangelized than it is. But God is too just and too merciful to allow India to suffer irremediably for the unfaithfulness of western Christians. And those who have not heard of Jesus have and been related to and helped by the Son of God who is the Divine Head of mankind.

The Inquirer.

WHO SLEW ALL THESE ?

"Tell me I hate the bowl—
Hate is a feeble word;
I loathe, abhor. My very soul
By strong disgust is stirred,
Whene'er I see, or hear or tell
Of this dark beverage of hell!"

Come with me, in imagination, to a beautiful village, which nestles like the first born of an angel's fancy in the bosom of the grand old Catskills; amid towering hills whose grandeur thrills the soul of the beholder; with a healthful-bracing atmosphere; with fine facilities for trade; with churches strong in numbers and orthodoxy, and with well-equipped institutions of learning. There another Eden might have been, had not that old serpent, the devil, entered in the guise of the Rum Fiend, erected his altars and caused them to run red with the life-blood of his numerous victims.

Amid such associations as these dwelt a very dear friend of mine. My junior by several years, he seemed to me at once brother and son, though not in any sense a kinsman. He dwelt with me beneath the same roof-tree, knelt with me around the same family altar, and received instruction in my own class-room. He was handsome, eloquent, genial—just crossing the threshold of active life—his hopes, bright, buoyant, young, cheered him on. This world seemed to him a vast panorama of beauty, and life an endless round of pleasure.

He left home, one morning gaily waving his farewells, with earnest promise of a prompt return. Soon afterwards his corpse was found in a wild mountain gorge, on the banks of the Delaware. He had been foully murdered. How? Secretly had that young man learned to indulge in the use of intoxicants—so secretly that neither his parents nor his teachers suspected that he had placed his feet upon that inclined plane—moderate drinking—it is as smooth as glass, as slippery as ice—one end is in the rum shop and the other in hell. He who places his feet on it does not know when his feet will slip and land him—in perdition. But my young friend had taken his stand there. Under special temptations, he drank to fearful excess. In the darkness of the night, he set out on foot for his distant lodging place. A terrible storm raged all night among the Catskills. Morning dawned upon his lifeless form in the highway in sight of his lodging place. The just verdict of the coroner's jury was: "Died of congestion of the brain, caused by the use of alcoholic liquors." And here is the great danger to those to whom God has given boys. These licensed dens of death have their private rooms, to which they entice the young and initiate them into this vice and have them far on the road to destruction ere their parents suspect their danger. There is no safety for your boys and mine—there is no safety for anybody's boys while the infernal traf-

fic exists around us. The only safety for the boys lies in its annihilation. We must stamp it out.

The death of a well-to do farmer of this same section was even more tragic, if possible, than that of my young friend. He belonged to that large class of excellent men—good citizens, kind father and loving husbands, who would scorn to be called drunkards, and yet they indulge in a social glass whenever they so desire. This desire they gratify most frequently in their absence from home. Farmer S made a visit to a neighboring town and spent the day drinking moderately with his friends. He became very much intoxicated. On his homeward way, the unfortunate man drove into the Delaware River and perished—only a few rods from the spot, where a few weeks before, the corpse of my young friend had been found. The same week, a young man in this high-cultured community, died in all the horrors of delirium tremens. One morning the villagers were aroused with the startling cry: "A man found dead on Main street, up by the bridge." They gathered around him, and found that it was the corpse of one of their own townsmen, who had walked those streets the previous days in the full enjoyment of vigorous manhood. Becoming intoxicated in the licensed saloons, with which that beautiful village was then cursed, he fell from a safe foot bridge, broke his neck, and thus passed from the bar of the rum-seller to the bar of God.

Now who slew all these? Who murdered these men of that mountain village? And who is it, that murders the one hundred thousand, who thus perish annually in these United States? The Rum Friend and his allies—the distillers, the brewers, the liquor dealers do it all! These latter are doubly guilty of murder in the first degree, for they destroy the body and damn the soul. And all who, by their votes and influences, sustain the Satanic business, are partakers in the guilt and are responsible for its terrible results.

And what should be done about it? Just what those mountaineers did. Aroused by these tragic deaths, they rallied around the ballot-box at the next election, under the leadership of their ministers, backed by prominent business men and voted the traffic out of existence in their midst. And they continued their warfare against the hellish traffic until it was banished from their beautiful mountain village. And they can still sing now, as they did, then:

"Get ready for the jubilee,
For this, our village, now is free:
The girls will sing, the boys will shout,
For Alcohol is driven out;
And we'll all feel gay that
Whisky reigns no more."

And the reign of Alcohol is ended in that village. Let other villages do likewise.

REV. J. CRESWELL.

LIFE BEYOND.

Even death is a trifle. We may not wish to put it as Swift did, that "it is impossible that anything so natural, so necessary, and so universal as death should ever have been designed as an evil to mankind, but we can say that all the evil of death has been abolished for us by Jesus Christ our Lord, and that we have not the slightest fear of it. Just beyond it, Christ is waiting for us.

And some day a generation will come which Christ will meet this side of death. We have a right to watch for him as though that generation were our own. That is the best thing about the future: Christ will come in it, even as the best thing about the past is that in it Christ came. Our Christian lives are incomplete if they lack this hope of Christ's return, "the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." Titus 2:13. The early Christians found in it incentive to holiness, to purity, to diligence, to soberness, to activity, and with it they comforted their hearts. What it was to them it can be to us. "Be ye also ready: for in an hour that ye think not the Son of man cometh." Matt. 24:44. "And now, little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." 1 John 2:28.

And that is the best way to prepare for the future and also to crown the past, namely, to live right in the present. "If we examine our thoughts," says Pascal, "we shall find them always occupied with the past or the future. We scarcely think of the present, and if we do so, it is only that we may borrow light from it to direct the future. The present is never our end; the past and present are our means, the future alone is our end. Thus we never live, but hope to live." But we never shall live if we do not live. Those are ready to meet the Lord when he comes who are watching before he comes, and they go in to his marriage supper.

Is my lamp now trimmed and filled with oil and are my loins now girt?

Am I now like unto a man who is waiting for his Lord?

COSMIC DUST.

Nordenskjold found on the snows of Greenland dust composed of elements that are invariably associated with meteorites, and are rarely found in terrestrial matter. He concluded from this that cosmic dust is continually falling on the earth. Recent examination of many varieties of dust collected in England and elsewhere has an important bearing on Nordenskjold's conclusions. Among the constituents of dust floating in the air are lead, copper, silver, rubidium, gallium, indium, thallium, nickel, manganese and other things many of which can readily be traced to factory chimneys and flues. Volcanic dust has characteristic features and dust from clouds, collected either by itself or from hail, sleet, snow or rain, shows a regularity of composition not found in other varieties of dust. For example, iron, nickel, calcium, copper, potassium and sodium always appear in it in about the same proportions. It is said that some dust that fell near Dublin, in 1897, resembles meteorites in its composition, and is attracted by a magnet.

"THERE'S NO HARM IN IT"

Why do you say this? Is it because you really and honestly think so? Perhaps on the contrary, conscience whispers that there is harm in it; but you wish to do it, and therefore you do your best to persuade yourself that it is not wrong. Is it so?

This is dangerous work. On the very face of it, this saying looks ill. It does not seem like the saying of one who is resolutely set against evil; rather it shows a wish to go as near as possible to what is wrong. But we ought to treat sin just as we do a contagious disease; that is, to keep as far from it as possible, for fear of infection.

Do not look with a longing eye at things which you half suspect to be wrong. Do not try to persuade yourself, against your better judgment, that there is no harm in them. The Bible rule is this, "Abhor that which is evil; cleave to that which is good." Go by that rule. Take the word of God for your guide, seek the Lord Jesus as your Saviour, ask for the Holy Spirit, live watchfully, and be much in prayer. This is the better, wiser, happier course.